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Chilean port workers and the experience of the eventuality: The conflicts over the redondilla in the saltpeter docks (1916-1923)

By: Rebolledo Camilo Santibanez

USA, UCLA, COLOMBIAN UNIVERSITY

Abstract:

This paper describes the discriminatory evaluative discourse of Middle School Language and Communication teachers towards Mapuche students. The sample consisted of eighteen (18) teachers from the region of La Araucanía, Chile. In this regard, a critical analysis of the discourse of the participants is carried out, through the analysis of discursive strategies. The results reveal the negative, differentiating and exclusive presentation of teachers towards their Mapuche students, through the use of nominations and predicative strategies.

Keywords: Discourse, Evaluation, Discrimination, Mapuche

Introduction

The purpose of this study is to show how language and communication teachers conceive the Mapuche student through their evaluative discourse in classrooms with Mapuche and non - Mapuche Middle School students in the region of La Araucanía, Chile. The above, acquires a relevant value, considering that every teacher has a common sense that is structured under cognitive, affective and symbolic contents, which condition the meaning of prejudices, stereotypes and discrimination, among others (Aranda, 2011). With respect to the above, and based on

empirical research findings (Díaz, Martínez, Roa and Sanhueza, 2010, Edelstein, 2014, Eirín, García and Montero, 2011), we add the fact that teachers develop their teaching work in relation to worldviews permeated by common sense, which have effects on their pedagogical practice (Torrealba, 2006). An example of this is the need to incorporate students into society and in that idea it seems to establish a common sociocentric sense on the part of teachers who are loaded with prejudices (Vanella and Maldonado, 2014).

From a classical perspective of pedagogical discourse, according to Orlandi (2003, 2009) it is possible to demonstrate what is the common sense that the teacher carries with respect to the students in the classroom, more so, if it is affirmed that the pedagogical discourse does not show neutrality at all. Nevertheless, through the metalanguage and the polysemy evidenced in the pedagogical discourse, an objectivity effect and the tranquilizing function can be produced for those who compose the pedagogical community, since it annuls a dubitative position, leaving aside the subjectivity; Thus, the pedagogical discourse explicitly establishes a legitimate scientific knowledge (Toranzos, 2014, Tosi, 2017). According to Bernstein (1975, 1990) in the pedagogical discourse three types of rules operate, those of distribution that refer to the subject that transmits something to someone in a given context, the recontextualization rules that involve the insertion and reformulation of a type of knowledge ; and finally, the evaluatives that normalize social relations. Thus, it would be the rules of recontextualisation that would serve the design of the pedagogical discourse that is evidenced in the curriculum and the ways in which school content is addressed (Bernstein, *op cit.*). In this sense, and regarding the insertion and reformulation of a type of knowledge, Essomba's proposal (2008) would be linked to the way in which cultural diversity is managed in the school when some knowledge is reformulated to establish processes of assimilation by in the classroom, with a high population of Mapuche students, interculturality understood as knowing, adopting and recognizing other cultural practices in the culture of students and teachers in the classroom, has become a new form of assimilation This is relevant if we consider that social practices and tensions in society are reflected in classrooms and schools (Deusdad, 2010), as well as in the construction of the curriculum, plans and programs in the formation (Merino, 2012). According to Carmona (2002), Quilaqueo and Merino (2003) Merino, Mellor, Saiz and Quilaqueo, (2009), Merino and Mellor (2009), Merino, Quilaqueo, Pilleux, San Martín, (2009) (Van Dijk, 1997, Rojas and Sepúlveda 2002, and Cavieres et al., 2005). In this sense, recalling Bernstein (2009) during the process of recontextualization, that is, insertion and reformulation of a type of knowledge, the notion that is handled on evaluation is evidenced in the discourses and practices of teachers, since there they explicit positions in front of the power through articulating concepts of the pedagogy, manifesting curricular tendencies and of formation. This reveals certainties and uncertainties regarding the theoretical basis governing evaluative practice. On other occasions,

the notion of evaluation establishes individual responsibilities through language, which causes displacement of meanings and explanations that can not make sense (Salazar, Mesa y Mosquera, 2010).

This study is divided into four sections. In the first part, contributions from the international, national and regional literature on evaluation in various contexts at the normative, empirical and scientific level are presented. In the second section, the methodology regarding the analysis of discursive strategies, specifically, nomination and preaching strategies, is addressed. The third section presents the results of using both strategies with the most eloquent examples of the discourses analyzed. The last section presents the main findings of the study.

4. Conclusion

In conclusion, it is possible to indicate that from the analysis of the discursive strategies, the strategies of reference and nomination categorize to the student Mapuche by means of names and associations of ideas. In this respect, the way in which they designate the social actors is centered on the qualification of the Mapuche student from the deficit and a monocultural education, where the teacher establishes a polarization that exacerbates the negative traits of Mapuche origin students and show the traits of teachers. This creates a separation between Mapuche students lacking language, learning and curriculum skills. Along with cognitive characteristics problematized by the teachers and attitudes that minorize them. The description of the social actors in the preaching evidences a discriminatory evaluative discourse that are generated in a struggle between us (teachers) with positive ratings and them (Mapuche students) with negative evaluations.

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